

ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

The Prophecy of Śrī Mahādevī

Śrīmahādevīvyākaraṇa

འཕགས་པ་ལྷ་མོ་ཆེན་མོ་དཔལ་ལུང་བསྟན་པ།

'phags pa lha mo chen mo dpal lung bstan pa

The Noble Prophecy of Śrī Mahādevī

Āryaśrīmahādevīvyākaraṇa



Toh 193
Degé Kangyur, vol. 61 (mdo sde, tsa), folios 246.a–250.b.

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co.

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SUMMARY

s.

- s.1 This sūtra recounts an event that took place in the buddha realm of Sukhāvātī. The discourse commences with Buddha Śākyamuni relating to Bodhisattva Avalokiteśvara the benefits of reciting the various names of Śrī Mahādevī. The Buddha describes how Śrī Mahādevī acquired virtue and other spiritual accomplishments through the practice of venerating numerous tathāgatas and gives an account of the prophecy in which her future enlightenment was foretold by all the buddhas she venerated. The Buddha then lists the one hundred and eight blessed names of Śrī Mahādevī to be recited by the faithful. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on the benefits of reciting the names of Śrī Mahādevī, namely the eradication of all negative circumstances and the accumulation of merit and happiness.

ACKNOWLEDGEMENTS

ac.

- ac.1 This sūtra was translated from Tibetan into English, under the supervision of Khenpo Ngawang Jorden, by the monks Jamyang Choesang and Kunsang Choepel, and the lay people Boyce Teoh and Solvej Nielsen, members of the Sakya Pandita Translation Group (International Buddhist Academy Division), Kathmandu.

This translation has been completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

INTRODUCTION

i.

i.1 This text extols the virtues and benefits of devotional practices, such as the recitation of sacred names and formulae or mantras. It can thus be said to be related to the *bhakti* or devotional movement in the religious life of the Indian subcontinent, a form of religious expression found in all major religions of the world. Faith (*śraddhā; dad pa*) is an essential factor of the path to awakening. It is listed among the five spiritual faculties (*indriya; dbang po*) and the eleven wholesome mental states.¹

i.2 In this sūtra, Śrī Mahādevī cultivated her faith by venerating and chanting names of the enlightened ones, thus accomplishing the roots of virtue that become the cause of her future awakening. The narrative takes place in the buddha realm Sukhāvātī, where Buddha Śākyamuni explains to Bodhisattva Avalokiteśvara the benefits of reciting Śrī Mahādevī's names. He further explains how Śrī Mahādevī herself gained the roots of virtue by venerating numerous tathāgatas, which the Buddha lists. He then relates the prophecy of Śrī Mahādevī's future enlightenment, bestowed upon her by those buddhas, and lists her one hundred and eight names. The sūtra ends with Buddha Śākyamuni giving a *dhāraṇī* and a brief explanation on how to practice the recitation of Śrī Mahādevī's names.

i.3 Most Kangyurs include two copies of the text, one (Toh 193) in the general sūtra (*mdo sde*) section and one (Toh 739) among the collected tantras (*rgyud 'bum*), classified under kriyātantra.² As neither copy of the Tibetan version has a colophon, there is no information regarding the translators. However, it must have been translated in the early period, since it is listed in the early 9th century Denkarma (*ldan dkar ma*) catalogue of texts translated into Tibetan from Sanskrit. Versions of this sūtra in Sanskrit and Chinese are still extant today. The present translation appears to be the first into a Western language.

i.4 The Degé edition of this sūtra was compared with various editions of the Tibetan canon, namely, the Narthang, Kangxi and Lhasa editions, as well as with the Sanskrit of the Gilgit manuscript as edited by Nalinaksa Dutt. The English translation has been made on the basis of the Tibetan, with a few exceptions as

indicated in the notes. The great many proper names contained in the sūtra are here given in Sanskrit, but translations have been added in parentheses in the case of the “one hundred and eight names”—which are, rather, epithets describing Mahādevī.

tr.

THE TRANSLATION

The Noble

Prophecy of Śrī Mahādevī

1.1 [F.246.a] Homage to all buddhas and bodhisattvas.

[F.246.b] Thus did I hear at one time. The Bhagavān was dwelling in Sukhāvati together with the great saṅgha of bodhisattvas, amongst them the following bodhisattva mahāsattvas of the excellent eon:³ Bodhisattva Mahāsattva Ārya Avalokiteśvara, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkaṃbhin, Bodhisattva Mahāsattva Kṣitigarbha, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Ākāśagarbha, Bodhisattva Mahāsattva Vajrapāṇi and Bodhisattva Sarvabhayahara, and similarly Bodhisattva Mahāsattva Sarvamaṅgaladhārin, Bodhisattva Mahāsattva Sarvapūṇyalakṣaṇadhārin, Bodhisattva Mahāsattva Candrasūryatrailokyadhārin, Bodhisattva Mahāsattva Sarvatīrthamaṅgaladhārin, and Bodhisattva Mahāsattva Mañjuśrī Kumārabhūta.

1.2 Then Bodhisattva Mahāsattva Avalokiteśvara went to the place where the Bhagavān was, paid homage at the Bhagavān's feet, and remained at one side. Śrī Mahādevī also went toward the Bhagavān, paid homage at his feet, and circumambulated him three times. Then she also paid homage to all the bodhisattva mahāsattvas who were dwelling in Sukhāvati and remained at one side.⁴ [F.247.a]

The Bhagavān was adorned with many hundreds of thousands of merits and surrounded by as many as ten million tathāgatas. As Indra, Brahmā and the guardians of the world all offered their praises and acclaim, the Bhagavān, having gazed at Śrī Mahādevī, addressed Bodhisattva Mahāsattva Avalokiteśvara as follows in his Great Brahmā voice:

- 1.3 “Avalokiteśvara, if any one of the kings, ministers, bhikṣus, bhikṣuṅīs, upāsakas, upāsikās, brāhmaṇas, kṣatriyas, vaiśyas, or śūdras retains this praise “The One Hundred and Eight Names⁵ of Śrī Mahādevī Which Are Renowned As Stainless,” then the kṣatriya king’s kingdom, the fears of those beings there, as well as the epidemics and harmful influences will all be pacified,⁶ and no one at all will fear robbers, rogues, humans or nonhumans. Wealth, grains, treasuries, and stores will all increase, and the Glorious Mahādevī will no doubt abide in the home of this kṣatriya king.”
- 1.4 Then those bodhisattva mahāsattvas said, “Bhagavān, these words are well said. Excellent! Excellent! Those people who will retain the names of Śrī Mahādevī and who will put them into practice once they have heard them⁷ will have those aforementioned qualities and benefits.”
- 1.5 Then Bodhisattva Mahāsattva Ārya Avalokiteśvara asked the Bhagavān, “Bhagavān, where did Śrī Mahādevī generate her roots of virtue?”
- 1.6 The Bhagavān replied, “Śrī Mahādevī [F.247.b] generated roots of virtue in the presence of tathāgatas as numerous as the grains of sand of the River Ganges. O Avalokiteśvara, previously, in the past in a world system called Ratnasambhavā, the tathāgata called Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāśrī came forth into the world. Śrī Mahādevī generated roots of virtue in his presence and in the presence of many other tathāgatas, too. Now, the names of the tathāgatas make Śrī Mahādevī’s roots of virtue flourish and come to fulfillment. They stay with her always, these names which here in this world Śrī Mahādevī recites precisely and which dispel all sins, eliminate all offenses, make all effects⁸ stainless, gather and increase wealth and grains, eradicate poverty, attract and catch the attention of all gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas, pacifying all epidemics, natural misfortunes,⁹ disputes, conflicts, dissensions, and arguments, and which will bring the six perfections to fulfillment. They are as follows:¹⁰
- 1.7 “Homage to Tathāgata Śrīghana.
Homage to Tathāgata Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāśrī.
Homage to Tathāgata Gaṅgāsarvatīrthamukhamaṅgalaśrī.
Homage to Tathāgata Candanakusumatejonakṣatraprabhāśrī.
- 1.8 Homage to Tathāgata Samantāvabhāsavijitasamgrāmaśrī.
Homage to Tathāgata Guṇasamudrāvabhāsamaṇḍalaśrī. [F.248.a]
Homage to Tathāgata Dhārmavikurvaṇadhvajavegaśrī.
Homage to Tathāgata Jyotiḥsaumyagandhāvabhāśrī.
- 1.9 Homage to Tathāgata Sattvāśayaśamanaśarīraśrī.
Homage to Tathāgata Praṇidhānasāgarāvabhāśrī.
Homage to Tathāgata Suparikīrtitanāmadheyaśrī.
Homage to Tathāgata Asaṃkhyeyavīryasusaṃprasthitaśrī.

- 1.10 Homage to Tathāgata Aprameyasuvarṇottaprabhāśrī.
 Homage to Tathāgata Sarvasvarāṅgarutanirghoṣāśrī.
 Homage to Tathāgata Prajñāpradīpāsaṃkhyeyaprabhāketuśrī.
 Homage to Tathāgata Nārāyaṇavratasannāhasumeruśrī.
- 1.11 Homage to Tathāgata Brahmaśrī.
 Homage to Tathāgata Maheśvaraśrī.
 Homage to Tathāgata Candrasūryaśrī.
 Homage to Tathāgata Gambhīradharmaprabhārājaśrī.
- 1.12 Homage to Tathāgata Gaganapradīpābhirāmaśrī.
 Homage to Tathāgata Sūryaprabhāketuśrī.
 Homage to Tathāgata Gandhapradīpaśrī.
 Homage to Tathāgata Sāgaragarbhasaṃbhavaśrī.
- 1.13 Homage to Tathāgata Nirmītameghagarjanayaśaḥśrī. [F.248.b]
 Homage to Tathāgata Sarvadharmaprabhāsavayūhaśrī.
 Homage to Tathāgata Drumarājavivardhitaśrī.
 Homage to Tathāgata Ratnārciḥparvataśrī.
- 1.14 Homage to Tathāgata Jñānārciḥsāgaraśrī.
 Homage to Tathāgata Mahāpraṇidhivegaśrī.
 Homage to Tathāgata Mahāmeghaśrī.
 Homage to Tathāgata Smṛtiketurājaśrī.
- 1.15 Homage to Tathāgata Indraketurdhvajarājaśrī.
 Homage to Tathāgata Sarvadhanadhānyākaraṇaśrī.
 Homage to Tathāgata Saumyākaraṇaśrī.
 Homage to Tathāgata Lakṣmyākaraṇaśrī.
- 1.16 “Having treated these names of tathāgatas with veneration, one should retain and recite them, and in this way the merit of a son or daughter of a noble family will increase immensely.
- 1.17 “Now, all the tathāgatas made the following prophecies concerning Śrī Mahādevī: ‘Śrī Mahādevī, in the future you will become the tathāgata, the arhat, the truly complete buddha called Śrīmaṇiratnasambhava in the world system called Śrīmahāratnapratimaṇḍitā. And that world system will be adorned with various sorts of divine jewels. This very tathāgata will spread light in that world system, and those bodhisattvas dwelling there in that world will spontaneously become radiant and have immeasurable life spans. The word *buddhadharma-saṅgha* [F.249.a] will also come down from the sky, and the bodhisattvas who will be born in that buddha field will all be born from the centers of lotuses.’
- “What is the twelve-line praise with one hundred and eight names that is renowned as being stainless?¹¹
- 1.18 “O fearless Avalokiteśvara, please hearken to the names of Śrī Mahādevī. They are as follows:¹²

- Sarvatathāgatābhiṣiktā (She Who Was Empowered by All Tathāgatas),
 Sarvadevatābhiṣiktā (She Who Was Empowered by All Gods),
 Sarvatathāgatamātr (Mother of All Tathāgatas),
 Sarvadevatāmātr (Mother of All Gods),
- 1.19 Sarvatathāgataśrī (Glory of All Tathāgatas),
 Sarvabodhisattvaśrī (Glory of All Bodhisattvas),
 Sarvāryaśrāvakaḥpratyekabuddhaśrī (Glory of All Āryaśrāvakas and
 Pratyekabuddhas),
 Brahmaviṣṇumaheśvaraśrī (Glory of Brahmā, Viṣṇu, and Maheśvara),
- 1.20 Mahāsthānagaśrī (Glory Present in Great Places),¹³
 Sarvadevatābhimukhaśrī (Glory in the Presence of All Gods),¹⁴
 Sarvadevanāgayakṣagandharvāsuraḥgaruḍakiṃnaramahoragaśrī (Glory of All
 the Gods, Nāgas, Yakṣas, Gandharvas, Asuras, Garuḍas, Kiṃnaras, and
 Mahoragas),
 Sarvavidyādharavajrapāṇivajradharaśrī (Glory of All the Vidyādharas,
 Vajrapāṇi and Vajradharas),
- 1.21 Catuḥpañcalokaḥpālaśrī (Glory of the Four and the Five Guardians of the World),
 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī (Glory of the Eight Planets¹⁵ and Twenty-Eight
 Constellations¹⁶),
 Oṃ Sāvitrī (Daughter of Savitra¹⁷),
 Dhātrī (Nurse),
- 1.22 Mātr (Mother),
 Caturvedaśrī (Glory of the Four Vedas),
 Lakṣmī (Goddess of Prosperity),
 Bhūtamātr (Mother of Sentient Beings),
- 1.23 Jayā (She Who Is Victorious),
 Vijayā (She Who Conquers),
 Gaṅgā (She Who Is the Ganges),
 Sarvatīrthā (She of All Holy Places),
- 1.24 Sarvamaṅgalyā (She Who Confers All Auspiciousness),¹⁸
 Vimalanirmalakaraśrī (Glory That Makes One Stainless and Pure),
 Sarvapāpahantrī (She Who Slays All Sins),
 Nirmadakarā (She Who Humbles),
- 1.25 Candraśrī (Glory of the Moon),
 Sūryaśrī (Glory of the Sun),
 Sarvagrahaśrī (Glory of All the Planets),
 Siṃhavāhinī (She Who Rides upon a Lion),
- 1.26 Śatasahasrakotīpadmavivarasaṃcchannā (She Who Is Enveloped by a Display of
 One Hundred Thousand Crore Lotuses),¹⁹
 Padmā (She Who Has Lotuses),
 Padmasambhavā (She Who Was Born from a Lotus),

- 1.27 Padmālayā (She Whose Abode Is a Lotus),
 Padmadharā (She Who Holds a Lotus),
 Padmāvati (She Who Is Endowed with Lotuses),
 Anekaratnāṃśumālā (She Who Has a Garland of Many Light Rays That Are Like
 Jewels),
 Dhanadā (She Who Brings Wealth),
- 1.28 Śvetā (Fair One),
 Mahāśvetā (Great Fair One),
 Śvetabhujā (She Who Has Fair Arms),
 Sarvamaṅgaladhāriṇī (She Who Possesses All Auspiciousness), [F.249.b]
- 1.29 Sarvapūṇyopacitāṅgī (She Whose Body Consists of All Collections of Merit),
 Dākṣāyaṇī (Daughter of Dakṣa²⁰),
 Śatasahasrabhujā (She Who has One Hundred Thousand Arms),
 Śatasahasranayanā (She Who Has One Hundred Thousand Eyes),
- 1.30 Śatasahasraśirā (She Who Has One Hundred Thousand Heads),
 Vividhavitramāṇimaṅgulidharā (She Who Bears a Diadem of Many Sorts of
 Multicolored Jewels),
 Surūpā (She Who Has a Beautiful Form),
 Viśvarūpā (She Who Has All Different Forms),
- 1.31 Yaśā (Renowned One),
 Mahāyaśā (Highly Renowned One),
 Saumyā (Benign One),
 Bahujīmūtā (She of the Many Clouds),
- 1.32 Pavitrakeśā (She Whose Hair Is Purity),
 Candrakāntā (She Who Is Lovely Like the Moon),
 Sūryakāntā (She Who Is Lovely Like the Sun),²¹
 Śubhā (Virtuous One),
- 1.33 Śubhakartrī (She Who Brings About Virtue),
 Sarvasattvābhimukhī (She Who Is Disposed towards All Sentient Beings),
 Āryā (Noble One),
 Kusumaśrī (Glory of the Flowers),
- 1.34 Kusumeśvarā (She Who Is the Sovereign of the Flowers),²²
 Sarvasumeruparvatarājaśrī (Glory of the Entire King of Mountains, Mt. Sumeru),
 Sarvanadīsaricchri (Glory of All Rivers and Streams),²³
 Sarvatoyasamudraśrī (Glory of the Ocean of All Waters),
- 1.35 Sarvatīrthābhimukhaśrī (Glory of Turning Towards All the Holy Places),
 Sarvauśadhitṛṇavanaspātidhanadhānyaśrī (Glory of All Medicinal Herbs,
 Grasses, Trees, Wealth, and Grains),
 Hiraṇyadā (She Who Gives Gold),
 Annapānadā (She Who Gives Food and Drink),²⁴
- 1.36 Prabhāsvarā (She of the Clear Light),

- Ālokarā (She Who Illuminates),
 Pavitrāṅgā (She of the Pure Body),
 Sarvatathāgatavaśavartinī (She Who Has Power over All Tathāgatas),
 1.37 Sarvadevagaṇamukhaśrī (Glory when in the Presence of the Entire Assembly of
 the Gods),
 Yamavaruṇakuberavāsavaśrī (Glory of Yama, Varuṇa, Kubera, and Vāsava),²⁵
 Dātrī (She Who Gives),
 Bhoktrī (She Who Takes Pleasure),
 1.38 Tejā (She Who Is Brilliance),
 Tejovatī (Bright One),
 Vibhūtī (Abundance),
 Samṛddhi (Great Prosperity),²⁶
 1.39 Vivṛddhi (Growth),
 Unnati (Advancement),²⁷
 Dharmāśrī (Glory of the Dharma),
 Mādhavāśrayā (She Who Relies on Viṣṇu),
 1.40 Kusumanilayā (She Whose Abode Is the Flowers),²⁸
 Anasūyā (She Who Is Not Spiteful),²⁹
 Puruṣakārāśrayā (She Who Relies on Virile Action),³⁰
 Sarvapavitragātrā (She Whose Body Is Entirely Pure),³¹
 1.41 Maṅgalaḥastā (She Whose Hands Are Auspicious),³²
 Sarvālakṣmīnāśayitṛī (She Who Destroys All Inauspiciousness),
 Sarvapauṇyākarṣaṇāśrī (Glory That Collects All Merits),
 Sarvapṛthivīśrī (Glory of the Entire Earth),
 1.42 Sarvarājaśrī (Glory of All Kings),³³
 Sarvavidyādhararājaśrī (Glory of the King of All Vidyādharas),
 Sarvabhūtayakṣarākṣasapretapiśācakumbhāṇḍamahoragaśrī (Glory of All
 Bhūtas, Yakṣas, Rākṣasas, Pretas, Piśācas, Kumbhāṇḍas, and Mahoragas),
 Dyuti (Splendour),³⁴ [F.250.a]
 1.43 Pramodabhāgyalolā (She Who Longs for Delight and Happiness),
 Sarvarṣipavitraśrī (Glory That Is the Purity of All Seers),
 Sarvaśrī (Glory of All),
 Bhavajyeṣṭhottamaśrī (Glory That Is the First and the Foremost in Existence),³⁵
 1.44 Sarvakimṇarasarvāsuryottamaśrī (Glory That Is the First of All Kimṇaras and of
 All Asuras),³⁶
 Niravadyasthānavāsinī (She Who Stays Irreproachable),
 Rūpavatī (Beautiful One),
 Sukhakarī (She Who Causes Happiness),
 1.45 Kuberakāntā (Beloved of Kubera),
 Dharmarājaśrī (Glory of the Dharma King):

- 1.46 “Om! Look at us, save us, and emancipate us from all sufferings. Make us turn in the direction of all collections of merits, *svāhā*.³⁷ *Om gaṅgādisarvatīrthānām abhimukhī kuru*³⁸ *svāhā* | *om sāvītryai svāhā* | *sarvamaṅgaladhāriṇyai svāhā* | *caturvedanakṣatragrahaṅādimūrtyai svāhā* | *brahmaṇe svāhā* | *viṣṇave svāhā* | *rudrāya svāhā* | *viśvamukhāya svāhā* | *om nigriṅgrini sarvakāryasādhanī sini sini āvāhayāmi devī śrīvaiśravaṇāya svāhā* | *suvarṇadhanadhānyākaraṇyai svāhā* | *sarvapūṇyākaraṇyai svāhā* | *śrīdevatākaraṇyai svāhā* | *sarvapāpanāśanyai svāhā* | *sarvālakṣmīpraśamanyai svāhā* | *sarvatathāgatābhīṣiktāyai svāhā* | *sarvadevatābhīmukhaśriye svāhā* | *āyurbalavarṇakarāyai svāhā* | *sarvapavitramaṅgalahastāyai svāhā* | *siṃhavāhīnyai svāhā* | *padmasaṃbhūtāyai svāhā* | *sarvakṛtyakākhordavināśanyai svāhā*.³⁹
- 1.47 “Fearless Avalokiteśvara, anyone who is going to retain and recite these names of Śrī Mahādevī—which eliminate all offenses, overcome all sins, accumulate all merits, eliminate⁴⁰ all inauspiciousness, and accumulate all glories, happiness and good fortunes—and who is going to retain and recite⁴¹ these names of the tathāgatas, should rise in the morning, clean up, and, having offered flowers and incense to all the buddhas, also offer sandalwood incense to Śrī Mahādevī. [F.250.b] Then, when he recites these names, all glory, all happiness and joys will be obtained. The gods will all guard, protect and preserve⁴² him, and all of his purposes will be fulfilled.”
- 1.48 When the Bhagavān had thus spoken, the fearless bodhisattva Avalokiteśvara, Śrī Mahādevī⁴³, the entire retinue, and the world, including gods, humans, asuras, and gandharvas, rejoiced and [678] praised the words of the Bhagavān.
- 1.49 *This completes “The Noble Prophecy of Śrī Mahādevī.”*⁴⁴

NOTES

n.

- 1 The *Abhidharmakośa* gives eleven wholesome mental factors and lists faith as the first among them.
- 2 The Tibetan copy in the tantra section of the Kangyur (Toh 739) is followed by two short related texts, both also set in in Sukhāvātī and structured as expositions by Buddha Śākyamuni to Avalokiteśvara: *'phags pa dpal chen mo'i mdo*, "The Sūtra of the Glorious Great [Goddess]" (Toh 740)—the goddess concerned being identified as Lakṣmī in the Sanskrit title of the Degé version but not in all versions—and *dpal gyi lha mo'i mtshan bcu gnyis pa* "The Twelve Names of the Glorious Goddess" (Toh 741). In both, the knowing, reciting, reading, and writing of the goddess's twelve names (almost but not exactly the same in both cases) and of short dhāraṇīs (different) are recommended as effective means of dispelling obstacles and achieving goals. The colophons of both short texts state that they were translated by Jinamitra and Yeshé Dé.
- 3 "Of the excellent eon" (*bskal pa bzang po'i = bhadrakalpika*) missing in Skt.
- 4 Skt. "Śrī Mahādevī also went toward the Bhagavān. Having circumambulated one hundred thousand times at the Bhagavān's feet she also paid homage to all the bodhisattva mahāsattvas."
- 5 "Names" omitted in Skt.
- 6 Translated on the basis of the Tibetan. Skt. has *tasya rājñah kṣatriyasya viṣaye teṣāṃ sattvānāṃ sarvabhayety upadravā praśamiṣyanti*. "In the country of the kṣatriya king, these beings' misfortunes, i.e. 'all fears,' will be pacified."
- 7 Skt. does not have "and who put them into practice once they have heard them."
- 8 Skt. *sarvakārya* "all effects," Tib. *lus thams cad* "all bodies."
- 9 Skt. *upasarga* "natural misfortune," Tib. *gnod pa* "harms."
- 10 The Skt. list has been followed. The Tibetan (F.248.a–b) has some minor differences from the Sanskrit.

- 11 Skt. *dvādaśadaṇḍakaṃ . . . stotram*, but Tib. has the puzzling *stod pa brgyad cu gnyis pa* “eighty two praises.”
- 12 The Tibetan and Sanskrit lists of names differ somewhat. We have followed the Sanskrit and indicated differences from the Tibetan in notes.
- 13 Tib. *lha la sogs pa thams cad kyi dpal* “Glory of All Gods, etc.”
- 14 Tib. *gnas thams cad na yod pa'i dpal* “Glory Present in All Places.”
- 15 The eight planets: (1) Sun, (2) Earth’s moon, (3) Mars, (4) Mercury, (5) Jupiter, (6) Venus, (7) Saturn, and (8) Eclipse-maker (Rāhula).
- 16 According to the ancient Indian traditions, twenty-eight constellations lie on the path of the moon during its complete circuit through the plane of the ecliptic. For a list of the twenty-eight, see Monier Monier-Williams, Sanskrit-English Dictionary, s.v. *nakṣatra*.
- 17 Savitra is a Vedic solar deity, an Āditya or descendant of the mother of the gods, Aditi.
- 18 The Tibetan (see glossary under “Sarvatīrthā”) treats these two epithets as one, i.e. “She Who Confers the Happiness of All the Holy Places.”
- 19 The Tibetan (see glossary entry) has “She Who is Enveloped by a Hundred Thousand Supreme Lotuses.”
- 20 A Hindu creator god. His daughter is the consort of Śiva.
- 21 The terms *candrakānta* and *sūryakānta* also regularly refer to gems, i.e. moonstone and sunstone respectively.
- 22 Tib. “She Who Abides in Flowers.”
- 23 Tib. “Glory of All Rivers and Lakes.”
- 24 Tib. “She Who Gives Food and Clothing.”
- 25 Skt. reads °*varuṇā*°. Yama is the lord of death, Varuṇa is the Vedic god presiding over night, Kubera is the god of riches, and Vāsava is Indra.
- 26 Omitted in Tib.
- 27 Tib. *mthong ma*, “She Who Has Vision.”
- 28 Tib. “She Who Abides in the Kumuda Flower.” Kumuda is a white flower that grows in or near water and blossoms at night. It is usually thought to be the datura plant, a member of the lily family with a very large white trumpet-like flower that opens at night, especially in the moonlight.
- 29 Tib. “She Who Is Patient.”
- 30 Omitted in Tib.
- 31 Tib. *mthu rtsal gyi gnas*, “She Who Is the Source of Power.”

- 32 Tib. *dag byed dang bkra shis thams cad kyi lag pa dang ldan ma*, “She Who Has Hands that Purify and [Bring] All Auspiciousness.”
- 33 The Tibetan (see glossary entry for “Sarvapar̥thivīśrī”) takes these two as one, “Glory of the Entire Earth and All Kings.”
- 34 Omitted in the Tibetan, which here has *lha’i gnas dang lha thams cad kyi dpal / bzlas brjod dang / bzlas brjod du bya ba / sbyin sreg dang / sbyin sreg tu bya ba dang / bkra shis thams cad kyi dpal*, “Glory of All Abodes of the Gods and All Gods, Glory of All Incantations and What Is Incanted, All Fire Offerings, and What Is Offered and All Auspiciousness.”
- 35 The Tibetan here is *bud med kyi gnas thams cad kyi gtso ma dang dpal gyi mchog*, “Supreme Glory and Foremost of All That Is Feminine.”
- 36 The Skt. edition has *sarvakiṃnarnarasarvasūryottamaśrī*, “Glory That Is the First of All Kiṃnarnas and All the Sun,” but in the Tib. (see glossary entry) *lha ma yin mo* suggests that the spelling °*sarvāsurya*° here is more likely to be correct in the context.
- 37 In the Tibetan text, this first section of the dhāraṇī is in Tibetan. The Skt. of the second sentence should be corrected from *sarvapūṇyasambhārānāmukhīkuru svāhā* to *sarvapūṇyasambhārānām abhimukhī kuru svāhā*.
- 38 Skt. *gaṅgādisarvatīrthānyāmuikhīkuru* should be corrected to *gaṅgādisarvatīrthānām abhimukhī kuru*.
- 39 The Sanskrit of the dhāraṇī as transcribed in the Tibetan text appears unreliable; the dhāraṇī as presented here is transliterated from the Sanskrit edition.
- 40 Tib. *med par byed pa*, “make non-existent,” “eliminate;” Skt. *praśamanakarāṇi*, “make calm,” “pacify.”
- 41 Skt. omits “and recite.”
- 42 Skt. *guptiṃ kariṣyanti*, while Tib. has *sbed par byed pa*, “conceal.”
- 43 Tib. has *lha mo chen mo dpal de*, “that Śrī Mahādevī,” while Skt. has *sā*, “she.”
- 44 The usual mention of the translators in the Tibetan colophon is missing in all versions.

b.

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GLOSSARY

g.

g.1 Ākāśagarbha
nam mkha' snying po
ནམ་མཁའ་སྙིང་པོ།
Ākāśagarbha

g.2 Ālokakarā
snang ba ma
སྣང་བ་མ།
Ālokakarā

g.3 Anasūyā
bzod ldan ma
བཟོད་ལྡན་མ།
Anasūyā

g.4 Anekaratnāṃsumālā
'od zer 'bar ba du mas 'khor ba
འོད་ཟེར་འབར་བ་དུ་མས་འཁོར་བ།
Anekaratnāṃsumālā

g.5 Annapānadā
zas dang gos sbyin ma
ཟས་དང་གོས་སྦྱིན་མ།
Annapānadā

g.6 Aprameyasuvarṇottaprabhāsaśrī
dpag tu med pa'i gser mdog snang ba'i dpal
དཔག་ཏུ་མེད་པའི་གསེར་མདོག་སྣང་བའི་དཔལ།
Aprameyasuvarṇottaprabhāsaśrī

g.7 Arhat
dgra bcom pa
དགའ་བཙེམ་པ།
arhant

“Worthy.” A being who has eliminated afflictive emotions and hence is liberated from suffering. The Tibetan, taking a doubtful Sanskrit etymology *ari han*, understands the term as “foe destroyer.”

g.8 Āryā

'phags ma

འཕགས་མ།

Āryā

g.9 Asaṃkhyeyavīryasusamprasthitaśrī

brtson 'grus grangs med pa la rab tu zhugs pa'i dpal

བརྩོན་འགྲུས་གངས་མེད་པ་ལ་རབ་ཏུ་ལྷགས་པའི་དཔལ།

Asaṃkhyeyavīryasusamprasthitaśrī

g.10 Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

gza' brgyad dang rgyu skar nyi shu rtsa brgyad kyi dpal

གཟའ་བརྒྱད་དང་རྒྱ་སྐར་ཉི་ཤུ་ཙ་བརྒྱད་ཀྱི་དཔལ།

Aṣṭagrahāṣṭāvīṃśatinakṣatraśrī

g.11 Asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Demi-gods, titans.

g.12 Avalokiteśvara

spyen ras gziigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

Avalokiteśvara

g.13 Bahujīmūtā

sprin ma

སྤྱིན་མ།

Bahujīmūtā

g.14 Bhagavān

bcom ldan 'das

བཙེམ་ལྷན་འདས།

bhagavat

A general term of respect given to persons of spiritual attainment. Translations into English have been “Holy One,” “Blessed One,” and “World-Honored One.” It is here given in the Sanskrit nominative case, bhagavān.

g.15 Bhikṣu

dge slong

དགེ་སློང།

bhikṣu

A fully ordained monk of the Buddhist Saṅgha.

- g.16 **Bhikṣuṇī**
dge slong ma
 དགེ་སློང་མ།
bhikṣuṇī
 A fully ordained nun of the Buddhist Saṅgha.
- g.17 **Bhoktrī**
longs spyod ma
 ལོངས་སྟོད་མ།
Bhoktrī
- g.18 **Bhūta**
byung po
 ལྷ་པོ།
bhūta
 A class of beings who are connected with the elements (water, fire, air, earth), like the river spirits, tree spirits, and so on.
- g.19 **Bhūtamātr**
sems can rnams kyi ma
 སེམས་ཚན་རྣམས་ཀྱི་མ།
Bhūtamātr
- g.20 **Brahmā**
tshangs pa
 ཚངས་པ།
Brahmā
 Vedic creator god. In Buddhist texts Brahmā refers to various gods in high situations of cyclic existence.
- g.21 **Brāhmaṇa**
bram ze
 བྲམ་ཟེ།
brāhmaṇa
 A member of priestly caste.
- g.22 **Brahmaśrī**
tshangs pa'i dpal
 ཚངས་པའི་དཔལ།
Brahmaśrī
- g.23 **Brahmaviṣṇumaheśvaraśrī**
tshangs pa dang khyab 'jug dang dbang phyug chen po thams cad kyi dpal
 ཚངས་པ་དང་ལྷ་པོ་འཇུག་དང་དབང་ལྷུག་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Brahmaviṣṇumaheśvaraśrī
- g.24 **Candanakusumatejonakṣatraprabhāsaśrī**
tsan dan gyi me tog gzi brjid skar 'od kyi dpal

ཙན་དན་གྱི་མེ་ཉླག་གཟི་བརྗིད་སྐར་ལོད་གྱི་དཔལ།
Candanakusumatejonakṣatraprabhāsaśrī

g.25 Candrakāntā
zla ba ltar mdzes ma
ཟླ་བ་ལྷ་ར་མཛེས་མ།
Candrakāntā

g.26 Candraśrī
zla ba'i dpal
ཟླ་བའི་དཔལ།
Candraśrī

g.27 Candrasūryaśrī
nyi zla'i 'od dpal
ཉི་ཟླའི་འོད་དཔལ།
Candrasūryaśrī

g.28 Candrasūryatrailokyadhārin
nyi zla dang 'jig rten gsum 'dzin pa
ཉི་ཟླ་དང་འཇིག་རྟེན་གསུམ་འཛིན་པ།
Candrasūryatrailokyadhārin

g.29 Catuḥpañcalokapālaśrī
'jig rten skyong ba bzhi dang lnga'i dpal
འཇིག་རྟེན་སྣེད་བ་བཞི་དང་ལྔའི་དཔལ།
Catuḥpañcalokapālaśrī

g.30 Caturvedaśrī
rig byed bzhi'i dpal
རིག་བྱེད་བཞིའི་དཔལ།
Caturvedaśrī

g.31 Dākṣāyaṇī
shes nyen can gyi bu mo
ཤེས་ཉེན་ཅན་གྱི་བུ་མོ།
Dākṣāyaṇī

g.32 Dātrī
sbyin pa ma
སྤྱིན་པ་མ།
Dātrī

g.33 Dhanadā
nor sbyin ma
ནོར་སྤྱིན་མ།
Dhanadā

- g.34 **Dhāraṇī**
gzungs
 གཟུངས།
dhāraṇī
Dhāraṇīs are long strings of syllables which sum up some meaning of Dharma. Their use allows the meaning to be retained in memory. Hence the name, which means “that which holds / retains.”
- g.35 **Dharmarājaśrī**
chos kyi rgyal po'i dpal
 ཚོས་ཀྱི་རྒྱལ་པོ་འི་དཔལ།
Dharmarājaśrī
- g.36 **Dharmaśrī**
chos kyi dpal
 ཚོས་ཀྱི་དཔལ།
Dharmaśrī
- g.37 **Dhārmavikurvaṇadhvajavegaśrī**
chos kyi cho 'phrul rgyal mtshan shugs kyi dpal
 ཚོས་ཀྱི་ཚོའཕུལ་རྒྱལ་མཚན་སུགས་ཀྱི་དཔལ།
Dhārmavikurvaṇadhvajavegaśrī
- g.38 **Dhātrī**
ma ma
 མ་མ།
Dhātrī
- g.39 **Drumarājavivardhitaśrī**
shing gi rgyal po ltar skyes pa'i dpal
 ཤིང་གི་རྒྱལ་པོ་ལྟར་སྐྱེས་པའི་དཔལ།
Drumarājavivardhitaśrī
- g.40 **Dyuti**
'od la dga' ba
 འོད་ལ་དགའ་བ།
Dyuti
- g.41 **Excellent Eon**
bskal pa bzang po
 བསྐལ་པ་བཟང་པོ།
bhadrakalpa
 A cosmological era that has buddhas appear in it.
- g.42 **Four Vedas**
rig byed bzhi
 རིག་བྱེད་བཞི།
The Four Vedas

The textual base for Brahmanism in India is the Vedas: 1) Ṛgveda, 2) Yajurveda, 3) Sāmaveda, and 4) Atharvaveda.

g.43 Gaganapradīpābhirāmaśrī

nam mkha'i sgron ma'i 'od bzang dpal

ནམ་མཁའི་སྒྲོན་མའི་འོད་བཟང་དཔལ།

Gaganapradīpābhirāmaśrī

g.44 Gambhīradharmaprabhārājaśrī

zab mo'i chos kyi 'od kyi rgyal po'i dpal

ཟབ་མོའི་ཚོས་ཀྱི་འོད་ཀྱི་རྒྱལ་པོའི་དཔལ།

Gambhīradharmaprabhārājaśrī

g.45 Gandharva

dri za

དྷི་ཟ།

gandharva

The name of a kind of preta (ghost). These spirits are said to live on odours, hence their name “smell-eater.” Known for their music.

g.46 Gandhapradīpaśrī

spos kyi sgron ma'i dpal

སྤོས་ཀྱི་སྒྲོན་མའི་དཔལ།

Gandhapradīpaśrī

g.47 Gaṅgā

gang ga ma

གང་གཤམ།

Gaṅgā

g.48 Gaṅgāsarvatīrthamukhamaṅgalaśrī

gang gA'i mu stegs kyi sgo thams cad kyi bkra bshis kyi dpal

གང་གའི་མུ་སྟེགས་ཀྱི་སྒོ་བམས་ཅད་ཀྱི་བླ་བཤེས་ཀྱི་དཔལ།

Gaṅgāsarvatīrthamukhamaṅgalaśrī

g.49 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང།

garuḍa

A mythical creature which is half bird, half man, and is the enemy of serpents.

g.50 Guṇasamudrāvabhāsamaṅḍalaśrī

yon tan rgya mtsho snang ba'i dkyil 'khor gyi dpal

ཡོན་ཏན་རྒྱ་མཚོ་སྣང་བའི་དྲིལ་འཁོར་གྱི་དཔལ།

Guṇasamudrāvabhāsamaṅḍalaśrī

g.51 Hiranyadā

gser sbyin ma

- གསེར་རྒྱན་མ།
Hiranyadā
- g.52 **Indra**
brgya byin
བརྒྱ་བྱིན།
Indra
One of the chief Vedic deities. God of war and Lord of heaven.
- g.53 **Indraketudhvajarājaśrī**
dbang po'i tog gi rgyal tshan gyi rgyal po'i dpal
དབང་པོའི་ཏོག་གི་རྒྱལ་ཚན་གྱི་རྒྱལ་པོའི་དཔལ།
Indraketudhvajarājaśrī
- g.54 **Jayā**
rgyal ma
རྒྱལ་མ།
Jayā
- g.55 **Jñānārciḥsāgaraśrī**
ye shes 'od 'phro rgya mtsho'i dpal
ཡེ་ཤེས་འོད་འཕྲོ་རྒྱལ་མཚོའི་དཔལ།
Jñānārciḥsāgaraśrī
- g.56 **Jyotiḥsaumyagandhāvabhāsaśrī**
skar 'od zhi ba'i spos snang dpal
སྐར་འོད་ཞི་བའི་སྤོས་སྣང་དཔལ།
Jyotiḥsaumyagandhāvabhāsaśrī
- g.57 **Kiṃnara**
mi'am ci
མི་འམ་ཅི།
kiṃnara
Meaning “Is it a man?” These are a class of beings included in the god realms. They are half-bird/half-human in appearance; hence their name.
- g.58 **Kṣatriya**
rgyal rigs
རྒྱལ་རིགས།
kṣatriya
Warrior caste.
- g.59 **Kṣitigarbha**
sa'i snying po
སའི་སྤྱིང་པོ།
Kṣitigarbha
- g.60 **Kubera**

ku be ra

ཀུ་བེ་ར།

Kubera

The son of Vaiśravaṇa (one of the four great kings).

g.61 Kuberakāntā

ku be ra'i snying du sdug ma

ཀུ་བེ་རའི་སྡིང་དུ་སྤུག་མ།

Kuberakāntā

g.62 Kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of yakṣa that lives in water but have the heads of various types of insects or animals.

g.63 Kusumanilayā

ku mud la gnas ma

ཀུ་མུད་ལ་གནས་མ།

Kusumanilayā

g.64 Kusumaśrī

me tog la gnas ma

མེ་ཏོག་ལ་གནས་མ།

Kusumaśrī

g.65 Kusumeśvarā

me tog gi dbang phyug ma

མེ་ཏོག་གི་དབང་ཕྱུག་མ།

Kusumeśvarā

g.66 Lakṣmī

bkra shis ma

བརྟ་ཤིས་མ།

Lakṣmī

g.67 Lakṣmyākaraṣaśrī

phun sum tshogs pa 'gugs pa'i dpal

ཕུན་སུམ་ཚོགས་པ་འགྲུགས་པའི་དཔལ།

Lakṣmyākaraṣaśrī

g.68 Mādhavāśrayā

kyiab 'jug la brten ma

ལྷུ་བ་འཇུག་ལ་བརྟེན་མ།

Mādhavāśrayā

g.69 Mahāmeghaśrī

sprin chen po'i dpal

སྤྱིན་ཆེན་པོའི་དཔལ།

Mahāmeghaśrī

g.70 Mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

Great being.

g.71 Mahāśvetā

dkar mo chen mo

དཀར་མོ་ཆེན་མོ།

Mahāśvetā

g.72 Mahāyaśā

shin tu grags ma

ཤིན་ཏུ་གྲགས་མ།

Mahāyaśā

g.73 Mahāpraṇidhivogaśrī

smon lam chen po'i shugs kyi dpal

སྤོན་ལམ་ཆེན་པོའི་སྤྱགས་ཀྱི་དཔལ།

Mahāpraṇidhivogaśrī

g.74 Mahāsthāmaprāpta

mthu chen thob pa

མཐུ་ཆེན་ཐོབ་པ།

Mahāsthāmaprāpta

g.75 Mahāsthānagataśrī

gnas thams cad na yod pa'i dpal

གནས་ཐམས་ཅད་ན་ཡོད་པའི་དཔལ།

Mahāsthānagataśrī

g.76 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

Maheśvara

A common way of referring to Śiva, the great and omnipotent god of mainstream Hindu religion.

g.77 Maheśvaraśrī

dbang phyud chen po'i dpal

དབང་ཕྱུད་ཆེན་པོའི་དཔལ།

Maheśvaraśrī

g.78 Mahoraga

lto 'phye chen po

ལྷ་འཕྲེ་ཆེན་པོ།

mahoraga

The name of a particularly powerful preta. A malign local spirit.

g.79 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

Mañjuśrī

g.80 Mātṛ

yum

ཡུམ།

Mātṛ

g.81 Nāga

klu

ལྷ།

nāga

Nāgas are serpent-like animals who live (invisibly) in the human realm and have an ambivalent status, on occasion positive but also frequently harmful.

g.82 Nārāyaṇavratasannāhasumeruśrī

sred med kyi bu'i brtul zhugs kyi go cha ri rab kyi dpal

སྲེད་མེད་ཀྱི་བྱུ་འེ་བརྟུལ་ལྷགས་ཀྱི་གོ་ཆ་རི་རབ་ཀྱི་དཔལ།

Nārāyaṇavratasannāhasumeruśrī

g.83 Nirmadakarā

rgyags pa med pa

རྒྱགས་པ་མེད་པ།

Nirmadakarā

g.84 Nirmitameghagarjanayaśaḥśrī

sprul ba'i 'brug sgra snyan pa'i dpal

སྤྱུལ་བའི་འབྲུག་སྐྱ་སྦྲན་པའི་དཔལ།

Nirmitameghagarjanayaśaḥśrī

g.85 Niravadyasthānavāsini

kha na ma tho ba med pa'i gnas na 'dug ma

ཁ་ན་མ་ཐོ་བ་མེད་པའི་གནས་ན་འདུག་མ།

Niravadyasthānavāsini

g.86 Oṃ Sāvitrī

om nyi ma'i bu mo

ཨོམ་ཉི་མའི་བུ་མོ།

Oṃ Sāvitrī

g.87 Padmā

pad ma

- པད་མ།
padmā
- g.88 Padmadharā
pad ma 'dzin pa
པད་མ་འཛིན་པ།
Padmadhāra
- g.89 Padmālayā
pad ma la gnas pa
པད་མ་ལ་གནས་པ།
Padmālaya
- g.90 Padmasambhavā
pad ma las byung ma
པད་མ་ལས་བྱུང་མ།
Padmasambhava
- g.91 Padmāvātī
pad ma dang ldan pa
པད་མ་དང་ལྷན་པ།
Padmāvātī
- g.92 Pavitrakeśā
skra gtsang ma
སྐྱ་གཙམ་མ།
Pavitrakeśā
- g.93 Pavitrāṅgā
lus gtsang ma
ལུས་གཙམ་མ།
Pavitrāṅgā
- g.94 Perfections
pha rol tu phyin pa
ཕ་རོལ་དུ་བྱིན་པ།
pāramitā
Also translated as “transcendences.” The term is used to define the actions of a bodhisattva. The six perfections are: generosity, discipline, patience, diligence, concentration and wisdom.
- g.95 Piśāca
sha za
ཤ་ཟ།
piśāca
A type of malevolent ghost, considered to belong to the preta realm. Tibetan translates the term as “flesh-eaters.”
- g.96 Prabhāsvarā

'od gsal ma
འོད་གསལ་མ།
Prabhāsvārā

g.97 Prajñāpradīpāsamkhyeyaprabhāketuśrī

shes rab sgron ma grangs med pa'i 'od kyi me tog gi dpal

ཤེས་རབ་སྒྲོན་མ་གྲངས་མེད་པའི་འོད་ཀྱི་མེ་ཏྱག་གི་དཔལ།

Prajñāpradīpāsamkhyeyaprabhāketuśrī

g.98 Pramodabhāgyalolā

skal ba dang ldan par 'dod pa

སྐལ་བ་དང་ལྷན་པར་འདོད་པ།

Pramodabhāgyalolā

g.99 Praṇidhānasāgarāvabhāsaśrī

smon lam rgya mtshos snang ba'i dpal

སྐོན་ལམ་རྒྱ་མཚོས་སྤང་བའི་དཔལ།

Praṇidhānasāgarāvabhāsaśrī

g.100 Pratyekabuddha

rang sangs rgyas

རངསངས་རྒྱལ།

pratyekabuddha

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). The term “pratyekabuddha” means that they “on their own” became “buddhas.”

g.101 Preta

yi dvags

ཡི་དབགས།

preta

“Ghost,” “Hungry ghost.”

g.102 Prophecy

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

g.103 Puruṣakārāśrayā

mthu rtsal gyi gnas

མཐུ་རུལ་གྱི་གནས།

Puruṣakārāśrayā

g.104 Rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A general term in Indian culture for a type of spirit that (inter alia) haunts cemeteries and eats human flesh.

- g.105 Ratnārciḥparvataśrī
 rin chen 'od 'phro ri bo'i dpal
 རིན་ཆེན་འོད་འཕྲོ་རི་བོ་འདི་དཔལ།
 Ratnārciḥparvataśrī
- g.106 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī
 rin po che'i me tog yon tan gyi rgya mtsho baidUrya dang gser gyi ri bo mdog mdzes gser 'od dpal
 རིན་པོ་ཆེའི་མེ་ཏོག་ཡོན་ཏན་གྱི་རྒྱ་མཚོ་བེདུ་དང་གསེར་གྱི་རི་བོ་མདོག་མཛེས་གསེར་འོད་དཔལ།
 Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāṃcanaprabhāsaśrī
- g.107 Ratnasambhavā
 nor bu rin po che las byung ba
 རོར་བུ་རིན་པོ་ཆེ་ལས་བྱུང་བ།
 Ratnasambhavā
- g.108 Rūpavatī
 yid du 'ong ma
 ཡིད་དུ་འོང་མ།
 Rūpavatī
- g.109 Sāgaragarbhasambhavaśrī
 rgya mtsho'i snying po las byung ba'i dpal
 རྒྱ་མཚོའི་སྙིང་པོ་ལས་བྱུང་བའི་དཔལ།
 Sāgaragarbhasambhavaśrī
- g.110 Samantabhadra
 kun tu bzang po
 ཀུན་ཏུ་བཟང་པོ།
 Samantabhadra
- g.111 Samantāvabhāsavijitasamgrāmaśrī
 kun tu snang ba gyul las rnam par gyal ba'i dpal
 ཀུན་ཏུ་སྟང་བ་གྲུལ་ལས་རྣམ་པར་གྲུལ་བའི་དཔལ།
 Samantāvabhāsavijitasamgrāmaśrī
- g.112 Samṛddhi
 'byor pa ma
 འབྱོར་པ་མ།
 Samṛddhi
- g.113 Sarvabhayahara
 'jigs pa thams cad sel ba
 འཇིགས་པ་ཐམས་ཅད་སེལ་བ།
 Sarvabhayahara
- g.114 Sarvagrahaśrī
 zla thams cad kyi dpal
 ཚལ་ཐམས་ཅད་ཀྱི་དཔལ།

g.124 Sarvadevatāmāṭṛ

lha thams cad kyi ma

ལྷ་ཐམས་ཅད་ཀྱི་མ།

Sarvadevatāmāṭṛ

g.125 Sarvadevagaṇamukhaśrī

lha'i tshogs thams cad la mngon du phyogs pa'i dpal

ལྷའི་ཚོགས་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་པའི་དཔལ།

Sarvadevagaṇamukhaśrī

g.126 Sarvadevanāgayakṣagandharvāsuraḡarudaḡiṃnaramahoraḡaśrī

lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding dang mi 'am ci dang lto 'phye chen po thams cad kyi dpal

ལྷ་དང་ལྷ་དང་གནོད་སྦྱིན་དང་བྱི་དང་ཟ་དང་ལྷ་མ་ཡིན་དང་ནམ་མཁའ་ལྗིང་དང་མི་འམ་ཅི་དང་ལྷོ་འཕྲེ་ཆེན་པོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvadevanāgayakṣagandharvāsuraḡarudaḡiṃnaramahoraḡaśrī

g.127 Sarvadhanadhānyākaraḡaṇaśrī

nor dang 'bru thams cad sdud pa'i dpal

ནོར་དང་འབྲུ་ཐམས་ཅད་སྤུད་པའི་དཔལ།

Sarvadhanadhānyākaraḡaṇaśrī

g.128 Sarvadharmaprabhāsavvyūhaśrī

chos kyi snang ba thams cad bkod pa'i dpal

ཚོས་ཀྱི་སྤྲང་བ་ཐམས་ཅད་བཀོད་པའི་དཔལ།

Sarvadharmaprabhāsavvyūhaśrī

g.129 Sarvakiṃnarasarvāsuryottamaśrī

dpal gyi mchog mi 'am ci mo thams cad dang lha ma yin mo thams cad kyi dpal gyi mchog

དཔལ་གྱི་མཚོག་མི་འམ་ཅི་མོ་ཐམས་ཅད་དང་ལྷ་མ་ཡིན་མོ་ཐམས་ཅད་ཀྱི་དཔལ་གྱི་མཚོག

Sarvakiṃnarasarvāsuryottamaśrī

g.130 Sarvamaṅgaladhārin

dga' byed kyi bkra bshis thams cad 'dzin pa

དགའ་བྱེད་གྱི་བཀྲ་བཤེས་ཐམས་ཅད་འཛིན་པ།

Sarvamaṅgaladhārin

g.131 Sarvamaṅgaladhāriṅi

bkra shis thams cad 'dzin ma

བཀྲ་ཤེས་ཐམས་ཅད་འཛིན་མ།

Sarvamaṅgaladhāriṅi

g.132 Sarvanadīsaricchrī

chu klung dang mtsho thams cad kyi dpal

ཚུལ་ལྷན་དང་མཚོ་ཐམས་ཅད་ཀྱི་དཔལ།

Sarvanadīsaricchrī

- g.133 Sarvanīvaraṇaviṣkaṃbhin
sgrib pa thams cad rnam par sel ba
 སློབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།
Sarvanīvaraṇaviṣkaṃbhin
- g.134 Sarvapāpahantrī
sdig pa thams cad 'phrog ma
 སླིག་པ་ཐམས་ཅད་འཕྲོག་མ།
Sarpapāpahantrī
- g.135 Sarvapṛthivīśrī
sa thams cad dang rgyal po thams cad kyi dpal
 ས་ཐམས་ཅད་དང་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarpapṛthivīśrī · Sarvarājaśrī
- g.136 Sarvapūṇyākarṣaṇaśrī
bsod nams thams cad sdud pa'i dpal
 བསོད་ནམས་ཐམས་ཅད་སྤུང་པའི་དཔལ།
Sarpapūṇyākarṣaṇaśrī
- g.137 Sarvapūṇyalakṣaṇadhārin
bsod nams kyi mtshan tham cad 'dzin pa
 བསོད་ནམས་ཀྱི་མཚན་ཐམས་ཅད་འཛིན་པ།
Sarpapūṇyalakṣaṇadhārin
- g.138 Sarvapūṇyopacitāṅgī
bsod nams kyi phung po thams cad kyi lus can
 བསོད་ནམས་ཀྱི་ཕུང་པོ་ཐམས་ཅད་ཀྱི་ལུས་ཅན།
Sarpapūṇyopacitāṅgī
- g.139 Sarvarṣipavitraśrī
drang srong thams cad dag par byed pa'i dpal
 དང་སྲོང་ཐམས་ཅད་དག་པར་བྱེད་པའི་དཔལ།
Sarpavarṣipavitraśrī
- g.140 Sarvasattvābhimukhī
sems can thams cad la mngon du phyogs ma'i dpal
 སེམས་ཅན་ཐམས་ཅད་ལ་མངོན་དུ་ཕྱོགས་མའི་དཔལ།
Sarpasattvābhimukhī
- g.141 Sarvasumeruparvatarājaśrī
ri bo'i rgyal po ri rab thams cad kyi dpal
 རི་བོའི་རྒྱལ་པོ་རི་རབ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarpasumeruparvatarājaśrī
- g.142 Sarvasvarāṅgarutanirghoṣaśrī
gsung gi yan lag thams cad kyi sgra dbyangs dpal

གསུང་གི་ཡན་ལག་ཐམས་ཅད་ཀྱི་སྐྱེ་དབང་ས་དཔལ།
Sarvasvarāṅgarutanirghoṣaśrī

g.143 Sarvatathāgatābhiṣiktā
de bzhin gshegs pa thams cad kyi dbang bskur ba
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དབང་བསྐྱར་བ།
Sarvatathāgatābhiṣiktā

g.144 Sarvatathāgatamāṭṛ
de bzhin gshegs pa thams cad kyi yum
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་ཡུམ།
Sarvatathāgatamāṭṛ

g.145 Sarvatathāgataśrī
de bzhin gshegs pa thams cad kyi dpal
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvatathāgataśrī

g.146 Sarvatathāgatavaśavartinī
de bzhin gshegs pa thams cad dbang sgyur ma
དེ་བཞིན་གཤེགས་པ་ཐམས་ཅད་དབང་སྐྱེ་བ།
Sarvatathāgatavaśavartinī

g.147 Sarvatīrthābhīmukhaśrī
mu tegs thams cad du mngon du phyogs pa'i dpal
སུ་ཉེགས་ཐམས་ཅད་དུ་མངོན་དུ་ཚྭགས་པའི་དཔལ།
Sarvatīrthābhīmukhaśrī

g.148 Sarvatīrthamaṅgaladhārin
mu stegs kyi bkra bshis tham cad 'dzin pa
སུ་སྟེགས་ཀྱི་བཀ་བཤེས་ཐམས་ཅད་འཛོན་པ།
Sarvatīrthamaṅgaladhārin

g.149 Sarvatoyasamudraśrī
chu thams cad kyi rgya mtsho'i dpal
ཆུ་ཐམས་ཅད་ཀྱི་རྒྱ་མཚོའི་དཔལ།
Sarvatoyasamudraśrī

g.150 Sarvavidyādhararājaśrī
rig sngags 'chang gi rgyal po thams cad kyi dpal
རིག་སྐྱགས་འཆང་གི་རྒྱལ་པོ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvavidyādhararājaśrī

g.151 Sarvavidyādharavajrapāṇivajradharaśrī
rig sngags 'chang dang lag na rdo rje dang rdo rje 'chang ba thams cad kyi dpal
རིག་སྐྱགས་འཆང་དང་ལག་ན་རྩོམ་རྩོམ་འཆང་བ་ཐམས་ཅད་ཀྱི་དཔལ།
Sarvavidyādharavajrapāṇivajradharaśrī

- g.152 Śatasahasrabhujā
lag pa 'bum dang ldan ma
ལག་པ་འབུམ་དང་ལྡན་མ།
Śatasahasrabhujā
- g.153 Śatasahasrakoṭīpadmavivarasaṃcchannā
pad ma'i mchog 'bum gyis bkab ma
པད་མའི་མཚོག་འབུམ་གྱིས་བཀའ་མ།
Śatasahasrakoṭīpadmavivarasaṃcchannā
- g.154 Śatasahasranayanā
mig 'bum dang ldan ma
མིག་འབུམ་དང་ལྡན་མ།
Śatasahasranayanā
- g.155 Śatasahasrasirā
mgo 'bum dang ldan ma
མགོ་འབུམ་དང་ལྡན་མ།
Śatasahasrasirā
- g.156 Sattvāśayaśamanaśarīraśrī
sems can gyi bsam pa zhi bar mdzad pa'i sku'i dpal
སེམས་ཅན་གྱི་བསམ་པ་ཞི་བར་མཛད་པའི་སྐུའི་དཔལ།
Sattvāśayaśamanaśarīraśrī
- g.157 Saumyā
zhi ba ma
ཞི་བ་མ།
Saumyā
- g.158 Saumyākarṣaṇaśrī
zhi ba 'dren pa'i dpal
ཞི་བ་འདྲེན་པའི་དཔལ།
Saumyākarṣaṇaśrī
- g.159 Siṃhavāhinī
seng ge la zhon ma
སེང་གེ་ལ་ཞོན་མ།
Siṃhavāhinī
- g.160 Smṛtiketurājaśrī
dran pa'i tog gi rgyal po'i dpal
དྲན་པའི་རྟོག་གི་རྒྱལ་པོའི་དཔལ།
Smṛtiketurājaśrī
- g.161 Śrāvaka
nyan thos

ཉན་ཐོས།

śrāvaka · āryaśrāvaka

The disciples of the Buddha who followed the Lesser Vehicle (Hīnayāna). A śrāvaka is explained as someone who hears the teachings and then proclaims them to others.

g.162 Śrī Mahādevī

lha mo chen mo dpal

ལྷ་མོ་ཆེན་མོ་དཔལ།

Śrī Mahādevī

“Glorious Great Goddess.” This is also a widespread name in Hindu contexts; it is, for example, an epithet of Śiva’s consort.

g.163 Śrīghana

dpal stug po

དཔལ་སྐུག་པོ།

Śrīghana

g.164 Śrīmahāratnapratimaṇḍitā

dpal rin po ches brgyan pa

དཔལ་རིན་པོ་ཆེས་བརྒྱན་པ།

Śrīmahāratnapratimaṇḍitā

g.165 Śrīmaṇiratnasambhava

dpal nor bu rin po che las byung ba

དཔལ་ནོར་བུ་རིན་པོ་ཆེ་ལས་བྱུང་བ།

Śrīmaṇiratnasambhava

g.166 Śubhā

dge ma

དགེ་མ།

Śubhā

g.167 Śubhakartrī

dge byed ma

དགེ་བྱེད་མ།

Śubhakartrī

g.168 Śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The name of the lowest of the four castes. “Untouchables.”

g.169 Sukhakarī

sim par byed ma

སིམ་པར་བྱེད་མ།

Sukhakarī

- g.170 Sukhāvātī
bde ba can
 བདེ་བ་ཅན།
Sukhāvātī
- g.171 Surūpā
gzugs bzang ba
 གཟུགས་བཟང་བ།
Surūpā
- g.172 Sūryakāntā
nyi ma ltar mdzes ma
 ཉིམ་ལྷར་མཛེས་མ།
Sūryakāntā
- g.173 Sūryaśrī
nyi ma'i dpal
 ཉིམ་འདི་དཔལ།
Sūryaśrī
- g.174 Sūryaprabhāketuśrī
nyi 'od tog gi dpal
 ཉི་འོད་ཏྲོག་གི་དཔལ།
Sūryaprabhāketuśrī
- g.175 Suparikīrtitanāmadheyaśrī
shin tu yongs su brjod pa mtshan gsol dpal
 ཤིན་ཏུ་ཡོངས་སུ་བརྗོད་པ་མཚན་གསོལ་དཔལ།
Suparikīrtitanāmadheyaśrī
- g.176 Śvetā
dkar mo
 དཀར་མོ།
Śvetā
- g.177 Śvetabhujā
lag dkar ma
 ལག་དཀར་མ།
Śvetabhujā
- g.178 Tathāgata
de bzhin gshegs pa
 དེ་བཞིན་གཤེགས་པ།
tathāgata
 “Thus gone.” An epithet of buddhas.
- g.179 Tejā

- gzi brjid ldan ma*
གཟི་བརྗིད་ལྡན་མ།
Tejā (tejovatī)
- g.180** **Tejovatī**
gzi brjid ldan ma
གཟི་བརྗིད་ལྡན་མ།
Tejovatī (tejā)
- g.181** **Unnati**
mthong ma
མཐོང་མ།
Unnati
Skt. "Advancement," Tib. "She who has Vision."
- g.182** **Upāsaka**
dge bsnyen
དགེ་བསྟེན།
upāsaka
Layman.
- g.183** **Upāsikā**
dge bsnyen ma
དགེ་བསྟེན་མ།
upāsikā
Laywoman.
- g.184** **Vaiśya**
rje'u rigs
རྗེ་རིགས།
vaiśya
The merchant caste.
- g.185** **Vajrapāṇi**
lag na rdo rje
ལག་ན་རྡོ་རྗེ།
Vajrapāṇi
- g.186** **Varuṇa**
chu lha
ཚུ་ལྷ།
Varuṇa
Vedic deity of the sky, water, and ocean.
- g.187** **Vibhūtī**
phun sum tshogs ma
ཕུན་སུམ་ཚོགས་མ།

Vibhūti

g.188 Vijayā

rnam rgyal ma

རྣམ་རྒྱལ་མ།

Vijayā

g.189 Vimalanirmalakaraśrī

dri ma med pa · dri ma med par byed pa'i dpal

དྷིམ་མེད་པ། · དྷིམ་མེད་པར་བྱེད་པའི་དཔལ།

Vimalanirmalakaraśrī

g.190 Viṣṇu

khyab 'jug

ལྷ་བ་འཇུག།

Viṣṇu

One of the eight great gods in the Indian pantheon.

g.191 Viśvarūpā

gzugs sna tshogs can

གཟུགས་སྣ་ཚོགས་ཅན།

Viśvarūpā

g.192 Vividhavitramāṇimaulidharā

nor bu rnam pa sna tshogs kyis mdzes par byas pa'i cod pan thogs pa

ནོར་བུ་རྣམ་པ་སྣ་ཚོགས་ཀྱིས་མཛེས་པར་བྲས་པའི་ཚོད་པན་ཐོགས་པ།

Vividhavitramāṇimaulidharā

g.193 Vivṛddhi

rnam par skye ba ma

རྣམ་པར་སྐྱེ་བ་མ།

Vivṛddhi

The *stog pho brang* Kangyur has *rnam par 'phel ma*.

g.194 Yakṣa

gnod sbyin

གནོད་སྐྱིན།

yakṣa

Yakṣas are a class of beings who assail and cause harm to humans. One of the eight classes of spirits.

g.195 Yama

gshin rje

གཤིན་རྗེ།

Yama

Lord of the dead.

g.196 Yamavarūṇakuberavāsavaśrī

gshin rje dang chu lha dang ku be ra dang brgya byin la sogs pa'i dpal

གཤམ་རྗེ་དང་རྒྱ་དང་ལྷ་ལེ་ར་དང་བརྒྱ་མིན་ལ་སོགས་པའི་དཔལ།

Yamavarunakuberavāsavaśrī

g.197 Yaśā

rab grags ma

རབ་གྲགས་མ།

Yaśā